

The Holy Trinity: 1+1+1=1

Pastor Joseph Clark – November 20, 2020

God reveals himself to us in three persons. God the Father. God the Son. God the Holy Spirit. One God. Three persons in one God. The Holy Spirit tells us this himself throughout His Word, not limited to:

“For in Christ all the fullness of the Deity lives in bodily form,”

-Colossians 2:9

“For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”

- Isaiah 9:6

“I and the Father are one.”

- John 10:30

“Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? **10** Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. **11** Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves.”

- John 14:9-11

“Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,”

- Matthew 28:19

5 In your relationships with one another, have the same mindset as Christ Jesus: **6** Who, being in very nature God, did not consider equality with God something to be used to his own advantage; **7** rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. **8** And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!

- Philippians 2:5-8

There is much confusion about The Holy Trinity. The enemy attacks the Holy Trinity in the form of corrupt doctrine of, so called, Christian denominations who guide their fellowship away from the saving grace of Jesus Christ, insisting on salvation through works, degrees, levels of promotion throughout a course of rituals. These cults attack God's children by attempting to discredit the truth and reality of The Holy Trinity. They say "The word Trinity does not appear in the Bible! They are right, the word does not appear in The Bible. So what? Trinity is a descriptive word meaning 'of three'. The English word "Trinity" comes from Latin "Trinitas", meaning "the number three". Does the fact that we use this descriptive to refer to God the Father, God the Son, and God the Holy Spirit, somehow nullify their presence? No, it does not. For that matter, the word Rapture (to be caught up or carried away) does not appear in the Bible, and yet Christ describes in detail his coming for the church to lift her up into the Heavens. Does the fact that we assign the descriptive term 'rapture', not to be found in the Bible, nullify what Christ has promised? Once again, these are weak arguments by cults misled by the enemy. Another attack on the holy Trinity are those who say, "The Trinity is a Pagan concept, adopted by the early Roman Catholic church." Once again, the argument is incorrect from the start, firstly in its assertion; pagan religions did not believe in three persons in one God. They believed in triune gods who worked in a rank and file with or against one another. Secondly, the very 'churches' that make this assertion, themselves believe that Jesus is a God under God the Father and that the Holy Spirit is just the energy or power of God, or that Father, Son, and Holy Spirit are three separate gods working in unison leading this world. Do these cults not fear the unforgiveable sin of blaspheming The Holy Spirit? Another attack is that Jesus calls the Father, "the only true God," therefore Jesus cannot be God. But for those of us who actually know God through His Word, we understand the true nature of the Trinity. We can acknowledge that the Son and Holy Spirit are co-equal and co-eternal persons that comprise the one true God, and that this is Biblically supported. Whereas this attack undermines the false belief of

these cults that Jesus and the Holy Spirit are also Gods. So, they undermine their own corrupt doctrine when they attack The Holy Trinity in this manner. Here is another attack against The Holy Trinity; ‘If Jesus prayed in The Garden, than he cannot possibly be God.’ What they are failing to acknowledge was that Jesus came to us in the form of man and he experienced the pain and hardships that come with that form. He was not God pretending to be a man. He came as a man. With God all things are possible. He prayed to The Father throughout His ministry as much as an example to us of how to pray. The Bible says that the Lord our God is one. I appear to my parents as their son, to my children as their father, and to my siblings as their brother. That does not make me any less the one true me.

I present to you beneath, a sermon preached by St. Augustine at Hippo (near Algeria) in and around A.D. 400, to concisely set out for his congregation, The Holy Trinity.

St. Augustine’s Sermon:

Of the words of Matthew 3:13, Then Jesus comes from Galilee to the Jordan unto John, to be baptized of him. Concerning the Trinity.

1. The lesson of the Gospel has set before me a subject whereof to speak to you, beloved, as though by the Lord's command, and by His command in very deed. For my heart has waited for an order as it were from Him to speak, that I might understand thereby that it is His wish that I should speak on that which He has also willed should be read to you. Let your zeal and devotion then give ear, and before the Lord our God Himself aid ye my labour. For we behold and see as it were in a divine spectacle exhibited to us, the notice of our God in Trinity, conveyed to us at the river Jordan. For when Jesus came and was baptized by John, the Lord by His servant (and this He did for an example of humility; for He shows that in this same humility is righteousness fulfilled, when as John said to Him, I have need to be baptized by You, and You come to me? He answered, Suffer it to be so now, that all righteousness may be fulfilled), when He was baptized then, the heavens were opened, and the Holy Spirit came down upon Him in the form of a Dove: and then a Voice from on high followed, This is My beloved Son, in whom I am well pleased. Here then we have the Trinity in a certain sort distinguished. The Father in the Voice — the Son in the Man — the Holy Spirit in the Dove. It was only needful just to mention this, for most obvious is it to see. For the notice of the Trinity is here conveyed to us plainly and without leaving room for doubt or hesitation. For the Lord Christ Himself coming in the form of a servant to John, is doubtlessly the Son:

for it cannot be said that it was the Father, or the Holy Spirit. Jesus, it is said, comes; that is, the Son of God. And who has any doubt about the Dove? Or who says, What is the Dove? when the Gospel itself most plainly testifies, The Holy Spirit descended upon Him in the form of a dove. And in like manner as to that voice there can be no doubt that it is the Father's, when He says, You are My Son. Thus, then we have the Trinity distinguished.

2. And if we consider the places, I say with confidence (though in fear I say it), that the Trinity is in a manner separable. When Jesus came to the river, He came from one place to another; and the Dove descended from heaven to earth, from one place to another; and the very Voice of the Father sounded neither from the earth, nor from the water, but from heaven; these three are as it were separated in places, in offices, and in works. But one may say to me, Show the Trinity to be inseparable rather. Remember that you who art speaking art a Catholic, and to Catholics are you speaking. For thus does our faith teach, that is, the true, the right Catholic faith, gathered not by the opinion of private judgment, but by the witness of the Scriptures, not subject to the fluctuations of heretical rashness, but grounded on Apostolic truth: this we know, this we believe. This though we see it not with our eyes, nor as yet with the heart, so long as we are being purified by faith, yet by this faith we most lightly and most strenuously maintain — That the Father, Son, and Holy Spirit are a Trinity inseparable; One God, not three Gods. But yet so One God, as that the Son is not the Father, and the Father is not the Son, and the Holy Spirit is neither the Father nor the Son, but the Spirit of the Father and of the Son. This ineffable Divinity, abiding ever in itself, making all things new, creating, creating anew, sending, recalling, judging, delivering, this Trinity, I say, we know to be at once ineffable and inseparable.

3. What am I then about? See: The Son came separately in the Man; The Holy Spirit descended separately from heaven in the form of a Dove; The Voice of the Father sounded separately out of heaven, This is My Son. Where then is this inseparable Trinity? God has made you attentive by my words. Pray for me, and open, as it were, the folds of your hearts, and may He grant you wherewith your hearts so opened may be filled. Share my travail with me. For you see what I have undertaken; and not only what, but who I am that have undertaken it, and of what I wish to speak, and where and what my position is, even in that body which is corruptible, and presses down the soul, and the earthly habitation weighs down the

mind that muses upon many things. When therefore I abstract my mind from the multiplicity of things, and gather it up into the One God, the inseparable Trinity, that so I may see something which I may say of it, think ye that in this body which presses down the soul, I shall be able to say (in order that I may speak to you something worthy of the subject), O Lord, I have lifted up my soul unto You. May He assist me, may He lift it up with me. For I am too infirm in respect of Him, and He in respect of me is too mighty.

4. Now this is a question which is often proposed by the most earnest brethren, and often has place in the conversation of the lovers of God's word; for this much knocking is wont to be made unto God, while men say, Does the Father anything which the Son does not? Or does the Son anything which the Father does not? Let us first speak of the Father and the Son. And when He to Whom we say, Be Thou my helper, leave me not, shall have given good success to this essay of ours, then shall we understand how that the Holy Spirit also is in no way separated from the operation of the Father and the Son. As concerning the Father and the Son, then, brethren, give ear. Does the Father anything without the Son? We answer, No. Do you doubt it? For what does He without Him by Whom all things were made? All things, says the Scripture, were made by Him. And to inculcate it fully upon the slow, and hard, and disputatious it added, And without Him was not anything made.

5. What then, brethren? All things were made by Him. We understand then by this that the whole creation which was made by the Son, the Father made by His Word — God, by His Power and Wisdom. Shall we then say, All things indeed when they were created, were made by Him, but now the Father does not all things by Him? God forbid! Be such a thought as this far from the hearts of believers; be it driven away from the mind of the devout; from the understanding of the godly! It cannot be that He created by Him, and does not govern by Him. God forbid that what exists should be governed without Him, when by Him it was made, that it might have existence! But let us show by the testimony of the same Scripture that not only were all things created and made by Him as we have quoted from the Gospel, All things were made by Him, and without Him was nothing made, but that the things which were made are also governed and ordered by Him. You acknowledge Christ then to be the Power and Wisdom of God; acknowledge too what is said of Wisdom, She reaches from one end to another mightily, and sweetly does she order all things. Let us not then doubt that by Him are all things ruled, by whom all things

were made. So then the Father does nothing without the Son, nor the Son without the Father.

6. But so a difficulty meets us, which we have undertaken to solve in the Name of the Lord, and by His will. If the Father does nothing without the Son, nor the Son without the Father, will it not follow, that we must say that the Father also was born of the Virgin Mary, the Father suffered under Pontius Pilate, the Father rose again and ascended into heaven? God forbid! We do not say this, because we do not believe it. For I believed, therefore have I spoken: we also believe, and therefore speak. What is in the Creed? That the Son was born of a Virgin, not the Father. What is in the Creed? That the Son suffered under Pontius Pilate and was dead, not the Father. Have we forgotten, that some, misunderstanding this, are called Patripassians, who say that the Father Himself was born of a woman, that the Father Himself suffered, that the Father is the same as the Son, that they are two names, not two things? And these has the Church Catholic separated from the communion of saints, that they might not deceive any, but dispute in separation from her.

7. Let us then recall the difficulty of the question to your minds. One may say to me, You have said that the Father does nothing without the Son, nor the Son without the Father, and testimonies you have adduced out of the Scriptures, that the Father does nothing without the Son, for that 'all things were made by Him;' and again, that that which was made is not governed without the Son, for that He is the Wisdom of the Father, 'reaching from one end to another mightily, and sweetly ordering all things.' And now you tell me, as if contradicting yourself, that the Son was born of a Virgin, and not the Father; the Son suffered, not the Father; the Son rose again, not the Father. See then, here I see the Son doing something which the Father does not. You should therefore either confess that the Son does something without the Father, or else that the Father also was born and suffered, and died and rose again. Say one or the other of these, choose one of the two. No: I will choose neither, I will say neither the one nor the other. I will neither say the Son does anything without the Father, for I should lie were I to say so; nor that the Father was born, suffered, and died, and rose again, for I should equally lie were I to say this. How then, says he, will you disentangle yourself from these straits?

8. The proposing of the question pleases you. May God grant His aid, that its solution may please you too. See, what I am asking Him, that He would free both me and

you. For in one faith do we stand in the Name of Christ; and in one house do we live under one Lord, and in one body are we members under One Head, and by One Spirit are we quickened. That the Lord then may set both me who speak, and you who hear, free from the straits of this most perplexing question, I say as follows: The Son indeed and not the Father was born of the Virgin Mary; but this very birth of the Son, not of the Father, was the work both of the Father and the Son. The Father indeed suffered not, but the Son, yet the suffering of the Son was the work of the Father and the Son. The Father did not rise again, but the Son, yet the resurrection of the Son was the work of the Father and the Son. We seem then to be already quit of this question, but perhaps it is only by words of my own; let us see whether it is not as well by words divine. It is my place then to prove by testimonies of the sacred books, that the birth, and passion, and resurrection of the Son were in such sort the works of the Father and the Son, that whereas it is the birth, and passion, and resurrection of the Son only, yet these three things which belong to the Son only, were wrought neither by the Father alone, nor by the Son alone, but by the Father and the Son. Let us prove each several point, you hear as judges; the case has been already laid open; now let the witnesses come forth. Let your judgment say to me, as is wont to be said to pleaders in a cause, Establish what you promise. I will do so assuredly, with the Lord's assistance, and will cite the books of heavenly law. You have listened to me attentively while proposing the question, listen now with still more attention while I prove my point.

9. I must first teach you concerning the birth of Christ, how it is the work of the Father and the Son, though what the Father and the Son did work pertains only to the Son. I will quote Paul; one competently versed in the divine law. That Paul, I say, will I quote, who prescribes the laws of peace, not of litigation, for lawyers at this day also have a Paul who prescribes the laws of the courts, not the Christian's laws. Let the holy Apostle show us then how the birth of the Son was the work of the Father. But, says he, when the fullness of time had come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law. Thus, have ye heard him, and because it is plain and express, have understood. See, the Father made the Son to be born of a Virgin. For when the fullness of time had come, God sent His Son; the Father sent His Christ. How sent He Him? made of a woman, made under the Law. The Father then made Him of a woman under the Law.

10. Does this perhaps perplex you, that I said of a virgin, and Paul says of a woman? Let not this perplex you; let us not stop here, for I am not speaking to persons without instruction. The Scripture says both, both of a virgin, and of a woman. Where says it, of a virgin? Behold, a virgin shall conceive, and bear a Son. And of a woman, as you have just heard; here there is no contradiction. For the peculiarity of the Hebrew tongue gives the name of women not to such as have lost their virgin estate, but to females generally. You have a plain passage in Genesis, when Eve herself was first made, He made her a woman. Scripture also in another place says, that God ordered the *women* to be separated which had not known man by lying with him. This then ought now to be well established, and should not detain us, that so we may be able to explain, by the Lord's assistance, what will deservedly detain us.

11. We have then proved that the birth of the Son was the work of the Father; now let us prove that it was the work of the Son also. Now what is the birth of the Son of the Virgin Mary? Surely it is His assumption of the form of a servant in the Virgin's womb. Is the birth of the Son ought else, but the taking of the form of a servant in the womb of the Virgin? Now hear how that this was the work of the Son also. Who when He was in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking upon Him the form of a servant. When the fullness of time had come, God sent forth His Son, made of a woman, who was made His Son of the seed of David according to the flesh. In this then we see that the birth of the Son was the work of the Father; but in that the Son Himself emptied Himself, taking the form of a servant, we see that the birth of the Son was the work also of the Son Himself. This then has been proved; so let us pass on from this point, and receive ye with attention that which comes next in order.

12. Let us prove that the Passion also of the Son was the work of the Father and the Son. We may see that the Passion of the Son is the work of the Father, since it is written, Who spared not His own Son, but delivered Him up for us all; and that the Passion of the Son was His own work also, Who loved me, and gave Himself for me. The Father delivered up the Son, and the Son delivered up Himself. This Passion was wrought out for one, but by both. As therefore the birth, so the Passion, of Christ, was not the work of the Son without the Father, nor of the Father without the Son. The Father delivered up the Son, and the Son delivered up Himself. What did Judas in it, but his own sin? Let us then pass on from this point also, and come we to the resurrection.

13. Let us see the Son indeed, and not the Father, rising again, but both the Father and the Son working the resurrection of the Son. The resurrection of the Son is the work of the Father; for it is written, Wherefore He exalted Him, and gave Him a name which is above every name. The Father therefore raised the Son to life again, in exalting, and awakening Him from the dead. And did the Son also raise Himself? Assuredly He did. For He said of the temple, as the figure of His own body, Destroy this temple, and in three days I will raise it again. Lastly, as the laying down of life has reference to the Passion, so the taking it again has reference to the resurrection. Let us see then if the Son laid down His life indeed, and the Father restored His life to Him, and not He to Himself. For that the Father restored it is plain. For so says the Psalm, Raise Me up, and I will requite them. But why do ye wait for a proof from me that the Son also restored life to Himself? Let Him speak Himself; I have power to lay down My life. I have not yet said what I promised. I have said, to lay it down; and you are crying out already, for you are flying past me. For well-instructed as you are in the school of your heavenly teacher, as attentively listening to, and in pious affection rehearsing, what is read, you are not ignorant of what comes next. I have power, says He, to lay down My life, and I have power to take it again. No man takes it from Me, but I lay it down of Myself, and take it again.

14. I have made good what I promised; I have established my propositions with, as I think, the strongest proofs and testimonies. Hold fast then what you have heard. I will recapitulate it briefly, and entrust it to be stored up in your minds as a thing, to my thinking, of the greatest usefulness. The Father was not born of the Virgin; yet this birth of the Son from the Virgin was the work both of the Father and the Son. The Father suffered not on the Cross; yet the Passion of the Son was the work both of the Father and the Son. The Father rose not again from the dead; yet the resurrection of the Son was the work both of the Father and the Son. You see then a distinction of Persons, and an inseparableness of operation. Let us not say therefore that the Father does anything without the Son, or the Son anything without the Father. But perhaps you have a difficulty as to the miracles which Jesus did, lest perhaps He did some which the Father did not! Where then is that saying, The Father who dwells in Me, He does the works? All that I have now said was plain; it needed to be barely mentioned; there was no necessity for much labour to make it understood, but only that care should be taken, that it might be brought to your remembrance.

15. I wish to say something further, and here ask sincerely both for your more earnest attention, and your devotion to Godward. For none but bodies are held or contained in places suited to the nature of bodies. The Divinity is beyond all such places: let no one seek for it as though it were in space. It is everywhere invisible and inseparably present; not in one part greater, and another smaller; but whole everywhere, and nowhere divided. Who can see? Who can comprehend this? Let us restrain ourselves: let us remember who we are; and of Whom we speak. Let this and that, or whatever appertains to the nature of God, be with a pious faith embraced, with a holy respect entertained, and as far as is allowed us, as far as is possible for us, in an unspeakable sort understood. Let words be hushed: let the tongue be silent, let the heart be aroused, let the heart be lifted up there. For it is not of such a nature as that it can ascend into the heart of man; but the heart of man must itself ascend to it. Let us consider the creatures (for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made), if haply in the things which God has made, with which we have some familiarity of intercourse, we may find some resemblance, whereby we may prove that there are some three things which may be exhibited as three separably, yet whose operation is inseparable.

16. Come, brethren, give me your whole attention. But first of all consider what it is that I promise; if haply I can find any resemblance in the creature, for the Creator is too high above us. And perhaps some one of us, whose mind the glare of truth has, as it were, stricken with sparks of its brightness, can say those words, I said in my ecstasy.— What did you say in your ecstasy?— I am cast away from the sight of Your eyes. For it seems to me as if he who said this had lifted up his soul unto God, and had been carried beyond himself, while they said daily unto him, Where is your God? — had reached by a kind of spiritual contact to that unchangeable Light, and through the weakness of his sight had been unable to endure it, and so had fallen back again into his own, as it were, sick and languid state, and had compared himself with that Light, and had felt that the eye of his mind could not yet be attuned to the light of God's wisdom. And because he had done this in ecstasy, hurried away from his bodily senses, and taken up into God, when he was recalled in a manner from God to man, he said, I said in my ecstasy. For I saw in ecstasy I know not what, which I could not long endure, and being restored to my mortal estate, and the manifold thoughts of mortal things from the body which presses down the soul, I said, what? I am cast away from the sight of Your eyes. You are far above, and I am

far below. What then, brethren, shall we say of God? For if you have been able to comprehend what you would say, it is not God; if you have been able to comprehend it, you have comprehended something else instead of God. If you have been able to comprehend Him as you think, by so thinking you have deceived yourself. This then is not God, if you have comprehended it; but if it be God, you have not comprehended it. How therefore would you speak of that which you can not comprehend?

17. Let us see then, if haply we cannot find something in the creature whereby we may prove that some three things are exhibited separately whose operation is yet inseparable. But whither shall we go? To the heaven, to dispute of the sun and moon and stars? To the earth, to dispute of shrubs, and trees, and animals which fill the earth? Or of the heaven and the earth itself, which contain all the things that are in heaven and earth? How long, O man, will you roam over the creation? Return unto yourself, see, consider, examine your own self. You are searching among the creatures for some three things which are separately exhibited, whose operation is yet inseparable; if then you are searching for this among the creatures, search for it first in your own self. For you are not other than a creature. It is a resemblance you are searching for. Would you search for it among the cattle? For of God it was you were speaking, when you were in search for this resemblance. You were speaking of the Trinity of Majesty ineffable, and because you failed in contemplating the Divine Nature, and with becoming humility confessed your infirmity, you came down to human nature; there then pursue your enquiry. Will you make your search among the cattle, in the sun, or the stars? What of these was made after the image and likeness of God? You may search in your own self for something more familiar to you, and more excellent than all these. For God made man after His own image and likeness. Search then in your own self, if haply the image of the Trinity bear not some vestige of the Trinity. And what is this image? It is an image very different from its model; yet different as it is, it is an image and a likeness notwithstanding, not indeed in the same way as the Son is the Image, being the Same Which the Father is. For an image is in one sort in a son, and in another in a mirror. There is great difference between them. Your image in your son is your own self, for the son is by nature what you are. In substance the same as you, in person other than you. Man then is not an image as the Only-begotten Son is, but made after a sort of image and likeness. Let him then search for something in himself, if so be he may find it, even for some three things which are exhibited separately, whose operation is yet

inseparable. I will search, and do ye search with me. I will not search in you, but do ye search in yourselves, and I in myself. Let us search in concert, and in concert discuss our common nature and substance.

18. See, O man, and consider whether what I am saying be true. Have you a body and flesh? I have, you say. For how am I in this place that I now occupy, and how do I move from place to place? How do I hear the words of one who is speaking, but by the ears of my body? How do I see the mouth of him who is speaking, but by the eyes of my body? It is plain then that you have a body, no need is there to trouble one's self about so plain a matter. Consider then another point, consider what it is that acts through this body. For you hear by means of the ear, but it is not the ear that hears. There is something else within which hears by means of the ear. You see by means of the eye — examine this eye. What! Have you acknowledged the house, and paid no regard to him that inhabits it? Does the eye see by itself? Is it not another that sees by means of the eye? I will not say, that the eye of a dead man, from whose body it is plain the inhabitant has departed, sees not, but any man's eye who is only thinking of something else, sees not the form of the object that is before him. Look then into your inner man. For there it is rather that the resemblance must be sought for of some three things which are exhibited separately, whose operation is yet inseparable. What then is in your mind? Peradventure if I search, I find many things there, but there is something very near at hand, which is understood more easily. What then is in your soul? Call it to mind, reflect upon it. For I do not require that credit should be given me in what I am about to say; if you find it not in yourself, admit it not. Look inward then; but first let us see what had escaped me, whether man be not the image, not of the Son only, or of the Father only, but of the Father and the Son, and so consequently of course of the Holy Ghost also. The words in Genesis are, Let Us make man after Our own image and likeness. So then the Father does not act without the Son, nor the Son without the Father. Let Us make man after Our own image and likeness. Let us make, not, I will make, or You make, or Let him make, but, Let Us make after, not your image, or mine, but, after Our image.

19. I am asking, I am speaking remember of a distant resemblance. So let no one say, See what he has compared to God! I have advertised you of this already, and by anticipation have both put you on your guard, and have guarded myself. The two are indeed very far removed from each other, as the lowest from the Highest, as the changeable from the Unchangeable, the created from the Creator,

the human nature from the Divine. Lo! I apprise you of this at first, that no one may say ought against me, because there is so great a difference in the things whereof I am about to speak. Lest then while I am asking for your ears, you should any of you be getting ready your teeth, remember I have undertaken merely to show, that there are some three things which are separately exhibited, whose operation is yet inseparable. How like or how unlike these things are to the Almighty Trinity is no concern of mine at present; but in the very creatures of the lowest order, and subject to change, we do find three things which may be separately exhibited, whose operation is yet inseparable. O carnal imagination! Obstinate, unbelieving conscience! Why as concerning that ineffable Majesty do you doubt as to that thing, which you can discover in your own self? For I ask you, O man, have you memory? If not, how have you retained what I have said? But perhaps you have forgotten already what I said but a little while ago. Yet these very words, I said—these two syllables, you could not retain except by memory. For how should you know they were two, if as the second sounded, you had forgotten the first? But why do I dwell longer on this? Why am I so urgent? Why do I so press conviction? For you have memory; it is plain. I am searching then for something else. Have you understanding? I have, you will say. For had you not memory, you could not retain what I said; and had you not understanding, you could not comprehend what you have retained. You have then this as well as the other. You recall your understanding unto that which you retain within, and so you see it, and by seeing are fashioned into that state as to be said to know. But I am searching for a third thing. Memory you have, whereby to retain what is said; and understanding you have, whereby to understand what is retained; but as touching these two, I ask again of you, Have you not with your will retained and understood? Undoubtedly, with my will, you will say. So then you have will.

These are the three things which I promised I would bring home to your ears and minds. These three things are in you, which you can number, but cannot separate. These three then, memory, understanding, and will — these three, I say, consider how they are separately exhibited, yet is their operation inseparable.

20. The Lord will be my present help, and I see that He is present to help me; by your understanding what I say, I see that He is present to help me. For I perceive by these your voices how that you have understood me, and I surely trust that He will still assist us, that you may comprehend the whole. I promised to show you three

things which are separately exhibited whose operation is yet inseparable. See then; I did not know what was in your mind, and you showed me by saying, Memory. This word, this sound, this expression came forth from your mind to mine ears. For before that, you had the silent idea of this memory, but you did not express it. It was in you, but it had not yet come to me. But in order that that which was in you might be passed on to me, you expressed the very word, that is, Memory. I heard it, I heard these three syllables in the word, Memory. It is a noun, a word of three syllables, it sounded, and came to my ear, and impressed a certain idea on my mind. The sound has passed away, but the word whereby the idea was conveyed, and the idea itself, remains. But I ask, when you pronounced this word, Memory, you see certainly that it has reference to the memory only. For the other two things have their own proper names. For one is called the understanding, and the other, the will, not the memory, but that one alone is called memory. Nevertheless, whereby did you work in order to express this, in order to produce these three syllables? This word which has reference to the memory only, both memory was engaged in producing in you, that you might retain what you said, and understanding, that you might know what you retained, and will, that you might give expression to what you knew. Thanks be to the Lord our God! He has helped us, both you and me. For I tell you the truth, beloved, that I undertook the examination and explanation of this subject with exceeding fear. For I was afraid lest haply I might gladden the spirit of the more enlarged in mind, and inflict on the slower capacities an afflictive weariness. But now I see both by the attention with which you have heard, and the quickness with which you have understood me, that you have not only caught what I have said, but that you have anticipated my words. Thanks be to the Lord!

21. See then, henceforth I speak in all security of that which you have already understood; I am inculcating no unknown lesson, but am only conveying to you by recapitulation what you have already received. Now, of these three things, one only has been yet named and expressed; Memory is the name of one only of those three, yet all the three concurred in producing the name of this single one of the three. The single word memory could not be expressed, but by the operation of the will, and the understanding, and the memory. The single word understanding could not be expressed, but by the operation of the memory, the will, and the understanding; and the single word will could not be expressed, but by the operation of the memory and the understanding and the will. What I promised, then, I think has been explained, that which I have pronounced separately, I conceived inseparably. The three together

have produced each one of these, but yet this one which the three have produced has reference not to the three, but to one. The three together have produced the word memory, but this word has reference to none but the memory only. The three together have produced the word understanding, but it has reference to none but the understanding only. The three together have produced the word will, but it has reference to none but the will only. So the Trinity concurred in the formation of the Body of Christ, but it belongs to none but Christ only. The Trinity concurred in the formation of the Dove from heaven; but it belongs to none but the Holy Spirit only. The Trinity formed the Voice from heaven, but this Voice belongs to none but the Father only.

22. Let no one then say to me, no one with unfair cavils try to press upon my infirmity, saying, Which then of these three, which you have shown to be in our mind or soul, which of them answers to the Father, that is, so to say, to the likeness of the Father, which of them to that of the Son, and which of them to that of the Holy Ghost? I cannot say — I cannot explain this. Let us leave somewhat to meditation and to silence. Enter into your own self; separate yourself from all tumult. Look into your inner self; see if you have there some sweet retiring place of conscience, where there may be no noise, no disputation, no strife, or debating's; where there will be not a thought of dissensions, and obstinate contention. Be meek to hear the word, that so you may understand. Perhaps you may soon have to say, You will make me hear of joy and gladness, and my bones shall rejoice; the bones, that is, which are humbled, not those that are lifted up.

23. It is enough, then, that I have shown that there are some three things which are exhibited separately, whose operation is yet inseparable. If you have discovered this in your own self; if you have discovered it in man; if you have discovered it in a being that walks on the earth, and bears about a frail body, which weighs down the soul; believe that the Father, Son, and Holy Spirit may be exhibited separately, by certain visible symbols, by certain forms borrowed from the creatures, and still their operation be inseparable. This is enough. I do not say that memory is the Father — the understanding the Son — and will the Spirit; I do not say this; let men understand it how they will. I do not venture to say this. Let us reserve the greater truths for those who are capable of them: but, infirm as I am myself, I convey to the infirm only what is according to our powers. I do not say that these things are in any sort to be equalled with the Holy Trinity, to be squared after an analogy; that

is, a kind of exact rule of comparison. This I do not say. But what do I say? See. I have discovered in you three things, which are exhibited separately, whose operation is inseparable; and of these three, every single name is produced by the three together; yet does not this name belong to the three, but to some one of the three. Believe then in the Trinity, what you can not see, if in yourself you have heard, and seen, and retained it. For what is in your own self you can know: but what is in Him who made you, whatever it be, how can you know? And if you shall be ever able, you are not able yet. And even when you shall be able, will you be able so to know God, as He knows Himself? Let then this suffice you, beloved: I have said all I could; I have made good my promise as you required. As to the rest which must be added, that your understanding may make advancement, this seek from the Lord.

End of Sermon.

I have heard The Holy Spirit compared to Water. It comes in three forms, liquid, vapor, and solid (ice), but it is all one water. I have heard believers criticize that analogy. What is of importance is that we believe that God is the authority, the Bible is the authoritative standard, and we accept and believe that it is interpreted as God intended.

I personally feel that Athanasius defined it best:

“That we worship one God in Trinity and the Trinity in unity, neither blending their persons nor dividing their essence.”

- Athanasius

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